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from letters and other documents of the sixteenth century, and is varied with dialogues and anecdotes from the pens of eye-witnesses. Ellinger has worked everything over in his own language, often to the sacrifice of vigor, of point, of raciness.

But, after we have made these deductions, the value of the book remains great. It shows us, more clearly than any other biography of Melancthon, the formation of his character, the genesis of his opinions and conduct, and the motives which led him to change his views of Christian doctrine at certain points. Its delineation of the inner Melancthon has not been equalled. Especially is it to be commended for its frank abandonment of all efforts to make Melancthon and Luther see exactly alike, and for its recognition of the early and long-continued divergence of some of their opinions. It is refreshing also in its portraiture of those characteristics of Luther by which Melancthon was frequently wounded.

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

BISHOP BUTLER. By W. A. SPOONER, M.A., Fellow and Tutor of New College, Oxford, and Honorary Canon of Christ Church, Oxford. Boston and New York: Houghton, Mifflin & Co., 1901. Pp. vii + 262. \$1, *net*.

TWO ELABORATE and sumptuous editions of Bishop Butler's works have been published within the last six years. This would seem to indicate that they still have an interest for the reading public—a matter of no surprise when we reflect how much there is in the temper and methods of Butler which falls in with the needs of our times and suits its scientific spirit. This new book, in no way pretending to compete with these larger works, has yet a worthy object of its own, which is: first, to view Butler in his historical setting, "to see him in the light of the times in which he lived, the questions with which his thoughts were occupied, the controversies in which he bore so leading a part." But, in the second place, the author endeavors to appraise the value of Butler's contributions to English thought. This task, philosophical rather than historical, is difficult, and requires here as elsewhere the ability and learning to separate the solid and permanent element in his writings from the more or less ephemeral and transitory. So only can the lessons of abiding interest be determined. Of these lessons which Butler taught, the author—rightly, as it seems to me—gives first place to his vindication of the originality, independence, and

authority of conscience. This truth is the bedrock on which Butler's whole system rests, and crops up in *Sermons*, *Dissertation on Virtue*, and *Analogy* alike. Against this ultimate belief the skepticism of the times beats in vain, and will ever do so.

Again, the author points out suggestively how, while Butler's contemporaries approach God from the side of the logical intellect, he himself advanced to the belief from the side of conscience—a point in which modern theology, especially the Ritschlian type, is continuous with Butler. But a third characteristic of Butler's writings must not be omitted—the conspicuous fairness and impartiality with which he states his case. This is Butler's great moral merit. Butler deserves honorable distinction among all theologians for his readiness to face unwelcome and unpalatable truths, if only they are supported by sufficient evidence. Closely connected with this was his clear apprehension of the great extent of human ignorance. All this, and much more, Mr. Spooner sets forth with admirable insight and poise, and the book is to be heartily recommended as an introduction to the great *Analogy*.

One feels like adding that such a mind as Butler's has a peculiar value and a special message for times of transition like our own, when discovery is active and speculation almost unlimited. For what men at such times need more than anything else is "in patience to possess their souls," and this is just the frame of mind which the bishop's works inculcate and encourage.

GEORGE B. FOSTER.

THE UNIVERSITY OF CHICAGO.

ENGLAND AND THE HOLY SEE: AN ESSAY TOWARDS REUNION.
By SPENCER JONES, M.A. New York: Longmans, Green &
Co. Pp. 440. \$2.25.

THIS is a curious book. The author is a clergyman of the Anglican communion, though it is hard to divest oneself of the feeling that he must be a Roman priest. The whole atmosphere of the book is decidedly papal. The design of the volume is the promotion of the reunion of Western Christendom, especially the reunion of the Anglican and Roman branches. The way to do it, according to the author, is as simple as falling off a log. Some center of union is necessary. Rome, being the largest and oldest religious body, seems the proper center. Now, it is evident from long experience that Rome will not change. The Protestant bodies often do change. The thing, then,